THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.*"—MALACHI, 3: 16-17.

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OBEDIENCE—THE FRUIT OF FAITH.

FAITH is the *inward* state of which obedience is the *outward* expression. Faith is the seed, obedience is the fruit. "As a man thinketh in his heart so is he." Faith and obedience are never severed, indeed, it is impossible to sever them. Faith, that is, in Christ—not in dogmas or propositions, this is not faith at all in the Scriptural sense. But faith in the personal Christ *must* flower into obedience. The controversy which has so often raged in the Church concerning faith and works is a mere intellectual logomachy. When men speak of Paul as the apostle of *Faith* and James as the apostle of *Works*, and set the one in opposition to the other, it is clear that they have not reached to a clear insight of spiritual things. Even Luther, who rejected the Epistle of James, did so in an over-particular zeal for Paul. The seeming contradiction between these two Apostles is at once harmonized when we realise that Paul, philosopher as he was, moves chiefly in the inner realm of feeling, whilst James, practical politician of the Church as he was, found his chosen realm amid practical life. Paul knew full well that right feeling *must* issue in right action. James saw clearly enough that right action could only spring from right feeling. The dogmatist moving in the dry realm of intellectual notions may be troubled by the seeming contradiction between faith and works in the *words* of Scripture, but the spiritual mind at once discerns their inward harmony. When a man believes with his heart there will be the expression of his faith not merely in words, but in the spirit and procedure of his life. This so because Christianity does not consist in the acceptance of a set of

dogmas, but in faith in the living Christ. The *heart* being fixed upon Christ, the feet *must* go after Him, just as the lover finds his highest joy in *doing* the things desired by a loved one. A disobedient life is the sure token of an unbelieving heart. "He that loveth Me not keepeth not My sayings," said our Lord. Those who speak slightingly of faith fail to discern the real meaning of our Lord's words, as they also fail to discern that the heart is the motive seat of the life. But those who speak slightingly of obedience are guilty of a like obliviousness to our Lord's words, and of the fact that faith *must* issue in action. And the depreciatory way in which obedience is regarded in much revivalistic teaching is out of harmony with the whole spirit of the New Testament, and tends to make the religion it fosters a thing of mere sentiment. On a bill announcing some mission services, we once saw the verse:

> Nothing to pay? No, not a whit;
> Nothing to do? No, not a bit;
> All that was needed to do or to pay
> Jesus has done in His own blessed way.

Now that is both true and false. True in that our Lord's work is complete; false in that it leads men to think that faith may "abide alone." *Christ lays equal stress on believing and doing.* Indeed, He tells us that certainty concerning God can only be reached by willingness to obey. Where faith remains without obedience, like seed that does not send up its stem to the light, it dies. Where men seek to obey without faith in their heart they try to bring forth fruit as from a tree without root in the soil. We protest against any teaching which slights the words of Christ either as to faith or obedience. The end must be harmful. Without faith we become dry and hard moralists; without obedience we become mere religionists. Those who slight obedience sever Christ from His precepts; those who slight faith take the precepts and lose sight of the Christ. We have no right to do either. We take either course at our peril. Without Christ as the object of faith, the glow, the enthusiasm, the dynamic force of Christianity are wanting, and it becomes a mere system of morals, superior to, but not differing in kind from, that of other religions of the world. Without obedience, growing out of faith in Him, our religion becomes more erotic than spiritual, more hysterical than practical.

Now it must never be forgotten that the results of faith will be governed by the way in which we regard Christ, whether He Himself be the object of our faith or only something He is said to have done on our behalf, whether the vision be of Him or merely of His redemption, the difference is great and points to two roads, to two classes of feeling and action. The one faith *harmonises* all Scripture, the other fills the New Testament with difficulties. Many a one has been puzzled by the fact that in the New Testament salvation is sometimes declared to be dependent on *faith* in Christ, and sometimes on *certain forms of conduct.* In that well-known passage in John's Gospel, we are told that "whosoever *believeth* in Him shall not perish, but have everlasting life," whilst in Matthew 6: 14-15, *forgiveness* of trespasses is made the condition of the Divine forgiveness to us; in Matthew 18: 3-4 *humility* is regarded as the very door to the King-

dom of Heaven, and in Matthew 26: 41, those who neglect the hungry, the naked, the sick, the prisoner, are said to go away into eternal punishment. Thus two distinct conditions of salvation, faith, and conduct seem to be set forth. Commentators too often treat this difference of conditions like the expositor, who, when he came to a difficult passage, used to say, "Brethren, we will look this boldly in the face, and pass on." The difficulty, however, remains to trouble (as it often has done) the minds of earnest and thoughtful readers. But the reconciliation lies all the while in the New Testament, if our eyes are not too blinded by false teaching to discern it. There, it is seen that Christ Himself *was*, all He said men must be, to inherit eternal life—humble, childlike, forgiving, gracious to the needy—all these virtues were incarnate in Him, so that men cannot believe in such a Christ without being "changed to the same image." Till then our vision is of a Christ who works by a kind of magical process; but now of One who works along the line of our human faculities—by faith and love, which, drawing our hearts to Him, "transform us to His likeness." Thus the results of faith are determined by the vision of the Christ before the eye of the soul. Whatever element may be absent from our conception of the Christ in whom we believe, will probably also be absent in our own characters and lives. The stream cannot rise higher than its source, and our characters cannot rise beyond the conception we have formed of the object of our faith. If we are not *humble* we have not realized how Christ "humbled himself and became obedient unto death, even the death of the cross"; if we are not *striving* to do the good and right unto all men, we have not seen how Christ "went about doing good." If we are not *striving* to be *childlike* we have not realized the simplicity there was in Christ. If we are not *striving* to forgive our slanderers and persecutors, we have not really heard that great prayer on the cross, "Father forgive them, they know not what they do." It is because so many are content with a mere fragment of the Christ that so much of our Christianity is the scorn of men.

It is no mark of filial devotion in the child to neglect the precepts of his father or think lightly of his example. The obedient child is usually the loving one. "If ye love me," said Christ, "keep my commandments," and in such a path of obedience, half our difficulties would vanish. Just as the steam engine, at which men jeered in Stephenson's time, is now seen to have been planned on sound principles, because it fulfils the purpose for which it was constructed, so it will be found that as we *follow* the Light of the World we shall not walk in darkness, but have the light of Life.

As a recent writer well says:—

Christ calls us not to come by creed,
But by the truthful faith of deed,
And we, who would obey the call,
Must make His teachings Lord of all.

Must learn His love, must cease from strife
And mould our minds to His through life,
If we disciples true would be,
For Christ has uttered, "Follow me."

Ex.

As sunshine is always brightest after rain, and calm most welcome after storm; as gold is dug from deep mines, and pearls are fetched from deep waters; so joy is never so welcome as after sorrow.

"SIGNS OF THE TIMES!"

THE DISAPPEARANCE OF HELL.—"Hell" (says the Rev. J. B. Heard, in the *Church Gazette*) "has disappeared from popular theology, in spite of the despairing cry of the Scotch Calvinist when he heard Dean Stanley preach, 'But gie me my hell!' The fact is that a new class of motives has been brought in to underprop the old theology, in spite of Paley, with his blunt assertion that but for hopes of future reward and punishment we should side with the swine against the angels. Men are outgrowing, often unconsciously, that magisterial thought of being 'run in' hereafter, and we are reaching blind hands of faith after a purer fount of right-being and well-doing. It was the standing puzzle to the old school of theology how the Old Testament managed to get along without the hangman's whip. As for terroristic appeals, we have nothing in our modern teaching like the appalling literalness of the creed of Allah. Here we bathe in fiery floods, and so nakedly terroristic is this theology that it defeats its own ends. Hell is the hot breath of an angry Arab breathing out threatenings and slaughter against a whole world of infidels. 'Kaffirs all' is its passionate cry, and hell is not wide enough to hold them all, or hot enough to serve them with their own sauce. In our milder age we cannot breathe the air of this fierce fanaticism. But it served its ends, and helped to fasten a yoke on the East and over half Asia which it has never since been able to shake off. But a milder age asks for milder remedies."

HIGH CHURCHMEN AND DISESTABLISHMENT.—Rather a sad confession is that which the Anglican Bishop of Norwich has been making to his flock at Felixstowe. He avowed that the bond which holds together the members of the Church of England is its union with the State. If the connections were dissolved, not only disendowment but disruption would follow. Instead of a great national Church there would be two or more sects, separated under a sense of bitterness and with feelings of antagonism. Naturally, therefore, the Bishop dreads Disestablishment. It would, he believes, be disastrous to the great work the Anglican Church is carrying on with ever-increasing success in large towns, and would be nothing less than suicide. Is not his lordship by language such as this abandoning the idea of a Divine mission on the part of the Church of England? If through being separated from the State it will be "broken up into isolated and perhaps antagonistic fragments," surely its right to be regarded as a body of Christians believing the same doctrines is very slight. Imagine the Catholic Church broken into fragments because in France or Spain or Italy or in all of them together the Church is disestablished and disendowed. Such a measure would only increase the loyalty of Catholics. From the doctrinal point of view it would have absolutely no effect.—*Catholic Times.*

RELIGIOUS RESPECTABILITY.—Many people are satisfied with the outward appearance of religious respectability. They are resting upon their own delusions. Generally their own righteousness is uppermost. Those persons whose consciences are more or less uneasy encourage themselves

in self-righteousness by a round of religious observances. When Evangelicism was fashionable, this manifested itself in attendance on popular preachers and at crowded meetings; now they frequent musical services and early Communion, or they may prefer the Mass and the Confessional, or other Romish and foolish errors. Whereas they all encourage delusive hopes. Such persons make a great mistake, and will find it out when they come to die. If one sin cast Satan with hundreds of angels into hell, what shall become of those, when the end comes, who have no Christ to help them? Sin is a heavy burden when a man begins to feel it. It is enough to sink the soul into the bottomless pit (? Ed. STAR), and it is terrible to contemplate such an end to a professedly religious life.—*English Churchman.*

ANOTHER writer in the *Church Gazette*—the Rev. G. W. Allen—says: "Some people may think it a loss to have to abandon belief in evil as real. Some others may think that we lose a very needed restraint on wickedness if we give up the devil and hell (for without question, the two stand or fall together). I read once of a man who, on hearing such views as I have expressed, cried: 'What! no devil, no hell, then what becomes of the consolations of religion?' I myself knew a man who said, 'If every one is to be saved, what is the use of me being pious?'"

THE following advertisement is taken from the *Liverpool Daily Post.* They are suggestive topics, and bear out the remarks made in the STAR as to the success of the "Simultaneous Mission":

"Pembroke Chapel, Liverpool. Mr. C. F. Aked proposes to preach two sermons on matters of the very first importance in view of the lamentably inadequate results of the 'National Simultaneous Mission,' and the new proposals for larger and fuller missions. The general subject for the two sermons is: 'The Church's Responsibility for the Indifference of the world,' and it will be treated as follows:—Sunday, 17th inst., 'The Intellectual Failure; traditions, conventions, methods and men.' Sunday morning, March 24th inst.: 'The Moral and Spiritual Failure."

AMONG THE CONFERENCES.

WITH almost spring weather President Lyman and Elder H. W. Naisbitt left Liverpool for the Grimsby Conference, which was to be held in Hull on the 10th inst. The ride was pleasant, the country green, grass looking fine, fall grain quite luxuriant and early trees breaking bud; the crocus and snowdrop were in sheltered gardens, and young lambs were being dropped in the open fields. Birds had begun to mate, nay, "even the time of the singing of the birds had come," as our train rushed through the ever enjoyable Penistone hills, whose changing contour and light and shade make the trip to Sheffield so pleasant and inspiring; but its smoke hung like a pall over its population, looking as murky as the heavens; but the East Riding of Yorkshire is as a fruitful field, stretching afar, until through Doncaster and Goole we reached the haven of Hull on the magnificent river Humber.

Hull is a clean city, the new part quite modern, wide streets, tree'd, reminding the visitor of his far-off land. Late on arrival, President Moss, Elder Armstrong and others at the station, we were soon *en route* for our domiciles, President Lyman going to the Conference House, and the scribe to Mr. John Hall's (the brother-in-law of Elder W. Armstrong), who, with his wife are princely in their hospitality, and kind almost to a fault. We did not wonder so much (and yet we did) when we found our host to be a devoted "Primitive," possessing the spirit of his faith, one to which in our youthful day we belonged and had much enjoyed, the one also in which a now sainted father and mother lived and died; but we were in sympathy at least on this account, though we could not afterwards refrain from pointing out "a more acceptable way."

Conference morning dawned in beautiful fashion, the Elders rallied, and the Saints and their friends were on hand early for a good meeting, and at the later ones the interest gathered until the grand room was filled with an extra fine congregation, in which were many strangers, as well as enquirers and friends. The singing was good, speakers interesting, the saints were hospitable and ready, and the Elders were alert to honor each other and all the visitors. Surely such meetings must be productive of good, "Mormonism" seemed to be in the very air during the Conference, with its attendant Priesthood meeting, and the evening's social, in which so many participated. Each will long be remembered as constituting a good time for the Hull and Grimsby people, their visitors and friends.

Two or three days of welcome work after our return, and we were again ready for the same route to the Conference at Sheffield on the 17th. It seemed as if old Liverpool was steeped in an impenetrable fog, which we hoped to evade when the country was reached. Modified it was, indeed, though the landscape was hidden, yet as we neared Sheffield its increased density told of smoke and a low-lying valley stretch from which no cloud could rise and blow away. Here President Lyman left for the Conference House, while the scribe continued on to Chesterfield, on an almost forlorn hope for genealogical purposes, with no clue but a name or two of forty years ago. All the originals were gone or scattered, with one or two exceptions, who were eventually found, and they (Mr. George Stubbs and Mrs. Renshaw) were exceedingly kind to the enquiring stranger, the former showing points of interest in the famous town, and after refreshment seeing to our return to Sheffield, where we arrived about 10 p.m.

A warm welcome awaited us here, Sister Brinton in charge possessing that kind, motherly instinct which is charming anywhere, but more so in a far-off land. President Parrish and all the brethren had a hearty greeting as they returned from street duty in announcing the coming Conference. After a good night's rest it was almost depressing to note the continuance of the intolerable fog; but the Saints gathered in a fine hall, rather chilly, but *it was their day* and they stuck to it bravely and succeeded, for the meetings were good, there was the right ring, the right spirit and the right time, for the thoughtful of the brethren and sisters had determined on a social as well as a religious festival. When all sat down at two long tables to partake of that provided, the reflection could not be avoided that

much is and has been lost by dispersing to restaurants, or even to the homes of the Saints, when by a little trouble all could remain together. It was a pleasure to meet Sister Taylor here, as it had been to meet Sister Hutchinson in Hull, and others in both places whose hospitable and genial spirit we have enjoyed. Some two hundred sat down to the tables, Sister Brinton and several other good sisters and the brethren waiting on the company. The evening meeting was fine, the Priesthood meeting in the morning extra, and after a visit to the photographer we reluctantly left our warm-hearted brethren for old "42." The air was still murky, and it had turned quite cold. We had a solitary ride through those beautiful hills, all clear and green in the evening sun, and looking prophetic of the coming spring, though feeling like November. Past flag and lime works, down an almost interminable open canyon where all the mountain streams are impounded for the distant Manchester, we dash through long tunnels, stations and crossings, until we near Stockport, then passing over the "ship canal" and the upper reaches of the Mersey at Warrington, we are again in Lancashire, until with shrieks, groans and whistles Liverpool lights twinkle in the distance, and the station is reached when we break for home to overcome the chill, barely remembering that as we left we saw tons of silver being counted, weighed and re-shipped to London and most likely to China, after reaching England by steamship as part of that wonderful transatlantic ferriage, which is a great factor in making that Liverpool which is after all a very matter-of-fact yet up-to-date city in many unexpected modern respects.

N.

It is quite the fad nowadays to refer to the old Jewish prophets as authority for justifying any departure from Judaism as it has been universally understood and practised. But surely there could be no more glaring fallacy. To use the mask of the prophet to deal the deathblow at the sanctity of rite and ceremony, whose abuse only was denounced by the prophet, is a counterfeit kind of reform. Were the poor prophets indeed the prototypes of modern radicals—the poor prophets who never had princely salaries for undermining the foundations of the religion they were commissioned to preach? The poor prophets who taught humility, not a spreadeagle liberalism which is ventilated on every occasion with more ostentation than did the typical Pharisee of old who measured his piety by the size of his phylacteries? The poor prophets who never professed love and devotion to Jewish ideals and then gave the deathstroke to those essentials of rite and custom which alone made such ideals possible?—*Jewish Chronicle.*

"For right is right, since God is God:
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

Nothing is better than a good wife, and nothing is worse than a bad one who is fond of gadding about.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 28, 1901.

"THE HAPPIEST TIME."

When a man is shiftless, unemployed, or out of love with his work or duty, you will find uneasiness and dissatisfaction, he does not know what to do with himself. Miserable, if possible, he would make every one around him miserable also, and to continue in this condition is to develop a chronic grumbler, one who can become so much of a nuisance that men will avoid him or pass him by, for the spirit of such a one is contagious, it is the true mumps from which, to use the words of the Litany we might say, without irreverence, "Good Lord, deliver us."

The hopeful, cheerful souled man is far more attractive, he accepts the situation, he prides himself on doing his duty, however disagreeable or repugnant to his feelings, tastes or previous experience. He submits, he makes a virtue out of necessity, is true to his labor, his employer, himself. There is a certain vein of earnestness and decision about him, even if dissatisfaction lurks in his inmost heart, a conception of honesty which temptation fails to corrupt, personal honor glorifies that sacrifice which consists in doing disagreeable or unpleasant things because duty, or it may be necessity, points the way.

There is another condition or conclusion which is superior to either of the above, as we have seen it manifest in the missionary field. It consists in the acceptance of work involving sacrifice, and compelling the love thereof under altogether untried surroundings, without the stimulus, perhaps, of outer approval, and yet demanding continuous attention, self-abnegation, indifference to opposition, forgetfulness of past association or occupation, and leading to the full establishment of a purpose in the heart and life, from which every thought and prior experience had shrunk and looked upon as almost impossible of realization.

Need we point out that this refers in a special and peculiar manner to the conduct and character of the Elders in the missionary field? Has it not become patent to us a'l, that men—young men—untried as to life in the world, unfamiliar with the practices of religious organization, without experience in the expression of ideas, unschooled even in the very purpose of missioning, far also from being at home in the scriptural evidences of their doctrine, and taken from the sheep-camp, the cattle-range, the little farm, the carpenter's bench, the shop, the desk, the schoolroom, the—nothing, to all human appearances at random; without selection for accomplishments, without reference to station in life, or to any privilege of

class, yet leaving, without trepidation or fear, whatever enjoyment or appreciation of the few meagre opportunities they may have had; spite, it may be, of all preparatory advantages, or indifferent if they have been present; crude, awkward, bashful, unsophisticated, they have landed in Liverpool by hundreds since we arrived. We have listened to their maiden speeches, seen their surprised look at the bustle and whirl of a mighty city, watched them drink in the words of counsel and admonition in the upper room at "42"; they have taken their appointment to Britain almost in silence, gone by train to the Continent, with tears in their eyes on separation from their fellow-travelers across the plains and sea; have seen them, heard from and of them after a few brief months in the ministry, and have felt and realized how under the potent yet silent influences of an all comprehending spirit they have become fitted to their task, their natural dread has given place to confidence, and their comparative ignorance to beaming intelligence. The fearful call to labor has developed into love for it, into love for the truth, love for their work, love for the souls of men. A perceptible transformation has taken place, earnestness, patience, perseverance, zeal, have grown and bloomed so rapidly under the spirit of humility and unmistakable consecration, that we have almost envied their progress, their spirit, their persistence, their faith; for long years have passed since we had the same youthful enthusiasm, the same flush of hope, and the same certainty of success. We have hosts of sunny memories, treasured reflections of burning love and unwearying effort; we know how keenly we marshalled our arguments against an opponent, how readily testimony sprang to our truthful lips, how our first efforts at speaking for God and the Gospel surprised ourselves, and how when blessed with a yielding convert we helped them for baptism into the flowing river, our souls thrilled with a love not born of earth, and a feeling of devotion which became self-registering in the heavens, and because of this experience, these thoughts, our sympathies go out to these brave young Elders who are our associates of to-day.

When in the Priesthood meetings, as we have traveled from Conference to Conference, or in the little meeting-room in Liverpool, prior to embarkation, we have listened to the laboring or returning Elders, how often have we been struck with the oft-repeated expression, "to labor in the missionary field has been the happiest time of my life," or, "the two years (or more) I have spent in the ministry have been the richest, best and happiest of all my life." It has been said with such heartiness, earnestness, confidence and tears, that we knew the soul was in it, it was the voice of truth, it was the music of a joyous song, it was the overflowing of a full and consecrated life. Surely the Lord was in it, surely His Spirit gave that sublime and inspiring utterance which has been our joy and provoked our tears alike.

How often have we sat and had our thoughts turn to the far-off family circles of our mountain homes, how many prayers have been answered in this? How much anxiety has gone from the mother's heart, from the father's soul, from the sister's love and the brother's thought? How many a young wife has cried and prayed herself to sleep, how many a toddler or

one of maturer years has asked in love and innocence that God would give His peace and blessing to the loving Pa in a far-off land; time and perhaps eternity alone can disclose how these uncounted prayers have been the secret of salvation, the restraining force, the unseen bulwark, the mystery of unuttered or unexpected blessing, and from all the congregations as from every hearthstone and from every sympathetic and loving heart there has been a continuous strain of invocation, until the beneficiare in humility had to acknowledge personal unworthiness and vast surprise at the blessings which have appeared to be uncommonly lavish as he has followed his daily round of duty, sustained, in fact, by prayers unheard and by prayers unuttered of self, because his prayer and effort was all for others, investigators, converts and associates in one common labor and in one grand field.

N.

WANTED.—Will some of the brethren kindly take the trouble to send us odd STARS for volume 61, 1899: two number 6, 12 and 19, one number 10, 25 and 49, as soon as convenient. A special want.

CHANGE OF ADDRESS.—The address of the Conference House in Norwich is now 72, Beaconsfield Road, New Catton, Norwich.

CLERKS of Conferences would confer a favor by sending in reports of their conferences for publication as soon as possible after the close.

ARRIVALS.—The following Elders arrived all well on the s.s. *Commonwealth*, Friday, March 22nd. For Great Britain—Thos. J. Howells, Salt City, and Joseph Ririe, Eden, Weber Co., Utah. For Scandinavia—James M. Peterson, Richfield; Hans C. Larsen, Mayfield; Hans Hanson, Manila, and J. B. Christenson, Manti. For Germany—Lawrence L. Beckstead, Brinton. For the Netherlands—John W. F. Myers, Ogden.

APPOINTMENTS.—Elder Thos J. Howells is appointed to labor in the Sheffield, and Elder Joseph Ririe in the Grimsby Conferences respectively.

RELEASES.—Elder George H. Toone of the Birmingham, and Elder Orson Day of the London Conferences, have been honorably released to return home on the s.s. *New England*, leaving Liverpool, April 11th.

TRANSFERS.—Elder D. H. Y. McAllister of the Nottingham and Elder Wm. A. Shepherd of the Sheffield are each hereby transferred to the London Conference.

DISTRICT MEETINGS of the Church of Jesus Christ of Latter-day Saints will be held in the Temperance Hall (the large room, front entrance), Baxter Street, Middlesbrough, on Sunday, March 31, 1901. Services will commence at 10:30 a.m., 2 and 6:30 p.m.

CONFERENCE NOTICE.—The Semi-Annual Meetings of the Norwich Conference of the Church of Jesus Christ of Latter-day Saints will be held in

Gordon Hall, Duke Street, Norwich, on Sunday, April 7th, 1901. Services will commence at 10:30 a.m., 2:30 and 6:30 p.m. Their invitation is a novelty also, glad to see a change. "'Tis well!"

ABSTRACT OF CORRESPONDENCE.

PRESIDENT JAMES L. MCMURRIN writes this time from Zurich, March 18, and his words will be read with great interest by all our readers. Here they are:

"In writing from Holland I failed to mention that a rich Baron of that country is a warm friend of the Elders, and frequently entertains them. He is a subscriber for the *Stern*, and recently purchased a 'Ready Reference,' declaring that he proposed to show the Dominies wherein they are wrong.

"The day I left Stuttgart all the Elders had a fine dinner at a restaurant owned by a man whom Elder Hasler found the first day he went out tracting in that city without money. He told the gentleman the story of the coming of the Angel to the Prophet Joseph. The man was so much interested in it that when his children came in he had Brother Hasler repeat it to them, and now the whole family are ready for baptism.

"We held a meeting on the evening of the 12th at Heilbronn. There was a good attendance, and Elders Hess and Seager report many investigators. They expect to reap a harvest there soon. On the night of the 13th we held forth in Saarbrücken. I was astonished to witness the growth of this branch, a fine work having been done here since last August. Elders Spiers, Toronto and Weiler, who have charge of this district, are bound together in the spirit of love and unity in a manner that is delightful to behold. I felt like blessing them for their good works. They have about fifteen or twenty ready for baptism. The brethren who came to Liverpool, assigned to the British Mission, and who were sent on to Germany and Switzerland are rejoicing in the change that was made, and desire you to know that they feel deeply grateful. One man at Saarbrücken, whose wife desired baptism, threatened in his rage to cut her throat and throw her into the river if she embraced our doctrines. She was baptized, nevertheless, still lives, and her husband is about to follow in her steps.

"On the way to Basel we spent two hours very pleasantly at Strasburg. Here we met Brothers Porter and Folkman, two very fine missionaries. They are earnest, devoted and united, and it is a pleasure to witness the spirit of love that prevails between them. We visited several places of interest, the main one being the great Cathedral, with its wonderful clock.

"At Basel we had a fine meeting, there being four times as many people present as on my last visit to this place. Brother Rees, who presides here, is a very able Elder, and has matters in fine condition. He is developing remarkable ability as a defender of the faith. 'Apostacy' and 'Restoration' were the subjects advertised, and we had a joyful time.

"Our Conference in Zurich was a great success, here, as elsewhere, splendid progress has been made. Our afternoon meeting was a large one, the meeting room was crowded, also two adjoining rooms and the hallway.

There will be about twenty-one baptisms here in the near future. One sister here was taken to court by her husband who sought a divorce because she joined the Church. She defended herself nobly, advocated the principles of the Gospel valiantly, contending like a Swiss patriot for liberty to worship God according to the dictates of conscience. She had a good opportunity of presenting the truth before the court, and the judge gave the husband some good advice in favor of the wife. She declared that her soul's salvation was dearer to her than husband and friends.

"I have just received word from the Brethren in Hungary through President Schulthess, to the effect that they are being greatly prospered in their work. Already this year they have baptized thirty.

"President McDonald, though but recently put in charge of the Swiss Mission, has the work well in hand, and is bringing an earnestness and force to bear, coupled with humility, that will unquestionably bring forth good fruit.

"Sister Booth is well and happy, and accomplishing a good work, her presence strengthens the brethren, and the Saints rejoice in her society."

Elder Ernest Bramwell, President of the Bolton branch of the Manchester Conference, informs us of lively times in that locality, as follows:

"Organized oposition has begun in Bolton in real earnest. Our opponents charge us with filling Bolton 'with our doctrine,' and of spreading sedition among the people. W. R. Bradlaugh, brother of the famous Charles Bradlaugh, infidel, delivered recently two lectures here, taking for his subject an 'Exposure of Mormonism.' Crowded houses greeted and cheered him in his wholesale denunciation of a people of whom he knows so very little. These lectures, supplemented by a persistent effort on the part of many to frustrate the unalterable purposes of God, have aroused this persecution, the culmination of which, our opponents threaten, will be our peremptory expulsion from the corporate limits of Bolton. What the outcome will be, time alone will determine. We find hope and comfort in the thought that persecution, legitimately incited, promotes invariably the interests of the persecuted.

"The Bolton Elders desire that their position, and that of the 'Mormon' Church, shall be clearly understood by the people. That this might be accomplished, measurably at least, it was deemed advisable to call two special meetings. Accordingly, we advertised in the *Bolton Evening News* that two special religious services would be held at 68, Victoria Square, on Sunday afternoon and evening last, the text being 'Mormons and Mormonism.' At the appointed time, about 70 people taxed the seating capacity of our little chapel. President White, Elder Birchall and others occupied the time. We enjoyed a glorious demonstration of the power of God. We feel confident that our efforts will be productive of much good in allaying the prejudice now aroused."

President Andreas Petersen writes from Copenhagen as to some present opposition in Norway, and like him we think it will all turn out for good. Here is what he says:

"Recently some newspapers in Christiania and Levanger, Norway, have

contained some very slanderous articles concerning the Latter-day Saints, but our Elders in those places have been accorded the privilege, by the editors of the same papers, to answer, by long articles, which they have done very well. A short time ago two young ladies (?) from Salt Lake City came to Stockholm, where they have begun to work against us, since which time newspapers throughout Sweden have contained articles concerning these women, who are here exposing 'Mormonism.' President Johnson and Elder Cannon have tried to answer through the newspapers, but been refused. However, thus far the result is that a great many more people attend our meetings, not only in Stockholm, but in various branches in that Conference. The Elders are courageous, and feel that only good will be the ultimate result from this stir."

Elder Wm. G. Burton writes us from Stonehouse, Devon (Bristol Conference), as follows:

"Brothers Weston, Matthews and myself visited the North Quay, Plymouth, where five different parties hold out-door meetings, (we having the Sunday previously visited the Quay to see what prospects there was for us to hold a meeting). We considered it an opportune time to commence, this being our first meeting out of doors. After singing and prayer a few persons came, then to our surprise the people began to leave the other parties until we had a congregation of at least three hundred, Brother Matthews being the speaker. At the close some questions were asked and answered, which gave general satisfaction. We had one hundred tracts with us, and it was a sight to see the mass of hands crossed one over the other so as to get one of them. We then informed them that a Lantern Entertainment, with a talk on Utah and the Mormons would be given at our hall in the evening. At the evening service our hall was filled, the seating capacity being fifty or over. At the close many expressed themselves as being much pleased with the effort. At the out-door meeting a man came forward and informed us that he had been an assistant to Jarman, as the manipulator of his lantern views. He also came to our evening meeting and said he had written to his old employer telling him that he could not receive any more assistance from him. There was also a member of the 'Reorganised' at the out-door meeting, who asked a question or two, and he was also present at the evening meeting.

"We have distributed a large number of tracts in the neighborhood of our hall. On Tuesday evening, March 19, Professor Mason, a phrenologist, with whom we had become acquainted, placed his hall at our disposal, situated on the main street of Plymouth, that we might give the Lantern Views Entertainment on Utah and the Mormons. The hall was well filled with a very respectable congregation, who gave great attention to the subject. After the close the Professor and his good lady entertained us to a sumptuous supper, which was highly appreciated by us."

NOTTINGHAM CONFERENCE.

The Semi-Annual Conference of the Church of Jesus Christ of Latter-

day Saints for the above, convened in the Central (Minor) Hall, Shakespeare Street, Nottingham, Sunday, March 24th, 1901.

There were in attendance: Presidents Platte D. Lyman and Henry W. Naisbitt of the European Mission; President Samuel J. Parrish and Elder Malcolm L. Butler of the Sheffield Conference; President Stephen W. Walker and all the Traveling Elders of the Nottingham Conference.

10 a.m. Singing. Prayer by Elder Joseph S. Dixon. Singing.

President Walker expressed his pleasure at seeing so many present, and prayed that all might enjoy that instruction from the spirit of God which we most needed.

The following statistical report for the past six months was then read: Missionaries from Zion—High Priests, 2; Seventies, 19. Local Priesthood—Elders, 21; Priests, 14; Teachers, 12; Deacons, 25; members, 358; total number of souls, exclusive of missionaries from Zion, 430. Tracts distributed—from door to door, 45,520; in open air or otherwise, 418. Books distributed—sold, 30; loaned, 383; given away, 223. Strangers' houses visited—with first tract only, 13,174; by first invitation, 338; by re-invitation, 726. Gospel conversations, 1,421. Meetings held—hall, 274; cottage, 138; open air, 6; Sunday school sessions, 121; M. I. A. sessions, 68; Bible classes, 111; Priesthood, 20; Relief Society, 14. Baptisms, 12; confirmations, 12; ordinations, 4. Children blessed—of members, 7; of non-members, 5. Emigrated—over eight years of age, 2. Died—over eight years of age, 4. New subscribers for the STAR, 7.

President Platte D. Lyman spoke of the order of the Priesthood of God, and the responsibility resting upon the Saints to sustain and uphold the officers of the Church.

The general authorities of the Church, the Presidency of the European Mission, and the Priesthood of the Nottingham Conference were then presented and unanimously sustained.

President S. J. Parrish then spoke of that power which impels the Elders of Israel to go forth voluntarily to preach the Gospel, declaring it to be the pure love of God and a desire to serve and obey Him.

Singing. Benediction by Elder Levi Wright.

2 p.m. Singing. Prayer by Elder John Astle. Singing.

Elder Wm. H. Hill was the first speaker. He dwelt at length upon the authority possessed by the servants of God, showing the necessity of an unmistakable call from heaven, in order to officiate in the name of God.

The congregation then sang, "Ye children of our God."

Elders F. C. Sanford and F. G. Clark each bore a faithful testimony, being filled with praise to God for the many blessings received from Him.

President Platte D. Lyman occupied the remaining time, referring to the diversity of methods employed by our heavenly Father in converting His children and leading them to the light of truth. Also to that unity which is necessary in the Church of Christ, and the universal nature of the Gospel when preached to both the living and the dead, by which God shall save all mankind, except those who finally reject the same.

Singing. Benediction by Elder D. H. Y. McAllister.

6 p.m. Singing. Prayer by Elder Joseph Jackson. Singing.

Elder Joseph F. Smith, Jr., bore his testimony to the truthfulness of the Gospel.

President Henry W. Naisbitt had the remaining time.

Singing. Benediction by President S. W. Walker.

On Saturday evening a very pleasing entertainment was held in the same hall, a good part of the program being rendered by friends who are not numbered with the Church.

10:30 a.m. Monday. A Priesthood meeeting was held in the Cobden Hall, where the Elders reported their labors and listened to the parting instructions of the Presidency, which were given with power and with deep feeling.

JOSEPH F. SMITH, Clerk of Conference.

THE CRADLE OF MAN

ANOTHER theory of the "cradle of the human race" has been advanced, this time by Mr. S. Waddington in the *Nineteenth Century*. Hitherto it has been supposed that this cradle must have stood somewhere in tropical, or semi-tropical regions of the earth. The very fact that man, unlike fur-covered animals, is not by nature provided with adequate protection against the severity of the colder zones, is taken as indicating this.

Mr. Waddington, however, believes that when man first made his appearance on earth, the tropical regions were too hot for any forms of animal life. He thinks the advent of man occurred long before the glaciel epoch, and somewhere in or near the Arctic regions. He ventures the opinion that the vast tract of land lying between the Ural mountains on the west and the Behring straits, the sea of Okhotsh and Manchuria on the east may have been the fatherland of the first families of the human race. In this vast area, three thousand miles across, the human family may have multiplied for centuries before it spread to other continents.

At that time, Mr. Waddington thinks, the American continent was joined to Asia by an isthmus, thus enabling the race to cross over and settle here, even earlier than the first settlers of western Europe found a resting place in that part of the world.

The drawback to this theory is that the author of it pictures our first ancestors as a race of apes running about on the treeless highlands of northeastern Asia, scrambling along on their "back hands" until these developed into the human foot. This, he argues, could not take place in a tropical climate with luxuriant woods, where the apes would continue clasping the boughs in search of fruit. Any hypothesis so much at variance with facts, as far as known, must be discarded.

But it is important for all that. It shows that the advocates of the animal origin of man are at variance with one another on essential points. Not long ago their missing link was surely found in the soil of a tropical island, while now it is asserted that in the tropics the marvelous evolution from monkey to human being could not have taken place. And thus one assertion destroys another.

How much more philosophical and consistent with all that is certainly

known about the human race, is the view that man was created in the image of his Maker! That he was sent upon this earth in order to become prepared for eternal exaltation! In this view the relation to God is acknowledged. The divine purpose in the entire creation is recognized. The infinite intelligence, goodness and power of the Ruler of worlds are perceived. In the other view there is nothing but chance. Man's life becomes merely an accident—a fantastically shaped cloud that is changed with every new current of wind, a vapor that appears for a brief moment and is no more. A human mind that can rest satisfied with such a solution of the most important of all must be peculiar indeed.

As to the question of the cradle of man, no more consistent statement has been made than that which assigns it to the American continent. This truth was first advanced by the Prophet Joseph Smith, but lately it has been very strongly advocated by prominent scientists, and among them by Mr. Plongeon. The only objection Mr. Waddington has to this, is that on this continent "there are at the present no anthropoid apes," from which he can evolve human beings, but that objection will not weigh much.

A PATH.

There is a path which can be trod
That leads us back to Father God;
The Holy Ghost directs the way,
But one must work as well as pray.

The path which leads to that grand goal
Is one that's laid for every soul;
'Twas Christ who made and set the plan,
'Twas it He preached and taught to man.

No boast, no pomp, can reach its end,
No pride, no wealth can e'er ascend;
But noble thoughts and humble deeds,
A truthful, prayerful heart it needs.

Now, can we walk there in a day?
Old Patience calmly answers "nay."
And then he wisely tells us, too,
To work and wait till life is through.

D. W. Parratt.

DIED.

Thompson.—In Hull, Yorkshire, March 5th, 1891. Deceased was born April 9, 1830, baptized November 3rd, 1891, and died as above.

Camm.—In Leeds, March 21, 1901, George Frederick, the infant son of George and Elizabeth Camm, who was born April 30th, 1900.

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